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northern or Lappish equivalent of the horse. As I have said already in my paper, I do not quote this passage as proof of the antiquity of reindeer nomadism—which would, in my opinion, be entirely inappropriate—but solely to show that Dr. Laufer has not read Kalevala carefully enough. I confess that his reiterated assertion that Kalevala “does not contain the faintest allusion to domesticated reindeer,” is evidence of a steadfast mind.

The value of a discussion depends upon the validity of the arguments which are set forth, a validity notably lacking in Dr. Laufer's recent criticism.

GUDMUND HATT.

COPENHAGEN,

October 16, 1920.

WHO WERE THE PADOUCA?

Dr. Grinnell, *American Anthropologist*, Vol. 22 (N.S.), p.248 *et seq.* discusses the question as to who the Padouca were, and states (p. 260) that “the evidence . . . convinces me that the Padouca were not the Comanche, and I am disposed to regard them as Apache.” Without wishing to review his entire article, I may point out that the Foxes call the Comanche and no other people Pātō'kā^a: see William Jones, *Fox Texts* [1907], p. 216; and this is substantiated by my own information. It is obvious that this has an important bearing on who the Padouca were.¹

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¹ Naturally Pātō'kā^a is not in the synonymy under the article Comanche, *Handbook of American Indians*, but Dr. Grinnell has apparently ignored the fact that other living Indian tribes also know the Comanche by equivalents of “Padouca”: see the synonymy under the article Comanche in the said Handbook.